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## VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH,

AND THE

CENTRAL PROVINCES.

Received from the 14th to the 20th of July, 1859.

The *Neyar Akbar Ukhbar* of the 8th of July publishes an article in praise of the British Government, especially that of Sir W. Muir, Lieutenant-Governor, North-Western Provinces. The writer thinks that it is the duty of all classes to display their loyalty in every possible way in return for the benefits bestowed by Government, and he especially alludes to the redress of grievances through the law courts, which he considers one of the first benefits conferred upon the people by the Government, to which there is no comparison in any former Governments, &c.

Secondly, the Educational Department, with its efficient staff of officers, the freedom of the Press, and the encouragement given to newspapers, the arts, and sciences, "through the agency of which all Hindoostan is brightened up, and the Hindoostanees have arrived at the height of civilization." The writer also eulogizes the establishment of committees and learned societies, especially the Allygurh Society, its library, newspaper, &c., and the Asiatic Society of Bengal, its curiosities, &c., &c.

In the third place, the railway is alluded to. Of this the writer details the many advantages apparent to all. How, in former times, it occupied a month to reach Allahabad from



Delhi, and how the journey from Hindoostan to London may now be performed in the same short space of time. In connection with the Railway, the Police along the lines is noticed, and the Railway Company awarded its mede of praise for all they have done for the comfort and convenience of travellers. "And," adds the writer, "the Government is turning its attention to the establishment of a railway for females. When uncivilized people see 'the rail,' they stare at it, and look upon it as a miracle, and a thing to wonder at." *Apropos* to this, the writer says that one of the Secretaries of Ameer Sher Ali Khan wrote to his brother in Cabul all about the railway, in a tone of the greatest astonishment, remarking that if he designated it as a miracle he would not be exaggerating. "But," adds the writer, "the great pity is that those who work the railway are always suffering from the effects of intoxication, and by their neglect and carelessness accidents occur. If the Government would award some punishment for the authors, it would be just and proper."

The Electric Telegraph Department, which "sends messages all over the world in no time," comes next in the list. The writer considers this beyond all praise and description; "but," he adds, "one thing is wanting in it, which is the possibility of sending money by it, which is done in France;" and he indulges in the hope that the British Government will follow the example.

The Postal Department is next noticed. The writer says that in former days the means of communication was by messengers on camels and on foot—an arrangement which met with universal praise from all sides; "but now, by the favour of Government, and the regard it has for its people, a letter is sent from Calcutta to Lahore in no time for half an anna, whereas it would cost at least Rs. 50 to send a messenger with it; and to London for a few annas, whereas it would cost Rs. 500 to send it by hand." The writer concludes his notice of the Post Office, by expressing regret that some officers of the department carry on a system of plunder,



which is very injurious to the public, and to which the attention of Government is directed.

The advantages of artificial irrigation by canals, &c., are next brought forward. Then follows the arrangements for constructing roads and for the protection of travellers against "thugs," &c., &c.

The writer next alludes to the rewards offered for the compilation of literary works, which he says was never introduced in former times, the credit of which is entirely due to Sir William Muir, upon whom the writer bestows high praise. In concluding this paragraph, the writer expresses a hope that Sir W. Muir will "remain as ruler over all, as the darkness of ignorance will then soon disappear from the hearts of men and women in the North-Western Provinces, and all will be educated."

This article concludes with a paragraph in praise of the arrangements made for relieving the poor and needy. The writer says that poor-houses are established all over the North-Western Provinces under the superintendence of the District Officers, "but," he adds, "there is a flaw which we are sure the Government will soon remedy. It is the want of arrangements for coolies and the poor people who are in need in the Tehseels. Peshkars have been appointed from the Tehseels by the absence of these and general neglect; the arrangements of Tehseels are bad, and the Tehseeldars much inconvenienced by it. The Government ought to create a new appointment for this work on good pay; there are many other things requiring attention which cannot be noticed now."

The *Maofeed-eol Anam* of the 8th of July draws attention to the village of Shahjehanpoor in the Goorgaon District. The writer describes it as situated near the Thannah Rewaree, and surrounded by Native States. "On one side is the Rajah of Ulwar, on the other Jeypore, on the third, the Rajah of Nabha, on the fourth, Putteealla, and it has from times past been



populated by the Meena tribes, so notorious for their plundering propensities. They plunder property all round and carry it to this village (Shahjehanpoor),—in fact it is their means of living. From the commencement of the British rule, a thanah (Police Station) has been established here to the inconvenience and annoyance of these bad characters (among whom are some Government criminals or outlaws), for whose capture proclamations have been issued. On the 23rd of June a marriage procession went to this place, and the outlaws formed some of the party; when they became intoxicated, some spies gave information to the Police, and the Deputy Inspector, accompanied by eight Constables, proceeded to the spot for the purpose of capturing them; but the tribe was numerous—some five hundred persons. One Constable, Bahadoor Singh, was killed; but, after a good deal of fighting, the criminals were captured, and sent to the Thannah Rewaree."

The *Ukhbar Alum* of the 8th of July complains of mismanagement on the Railway.

The *Unjmun Hind* of the 10th of July, the *Meerut Gazette* of the 10th, the *Koh-i-Noor* of the 10th, the *Rohilkhund Ukhbar* of the same date, the *Gwalior Gazette* of the 4th, and the *Rahnoomai Punjab* of the 9th, do not require special notice.

The *Karnama Hind* of the 12th of July publishes the following instance of superstition at Lucknow:—"It is stated that in the month of June, when so many people fell sick of fever, the majority of the population became alarmed, and went to a pilgrim to seek a blessing from him. The pilgrim replied that fever was an evil spirit, and that the people of the city which it entered had to undergo much trouble. The people said that they only heard this then, and asked if any one had ever seen the spirit in its form and body. The pilgrim replied that those who wished to do so might see and judge for themselves." He then gave them the following instructions to go on Tuesday night to the Aish Bagh near the Motee Jheel, and hidden, or wrapped in blankets, to sit



near the edge of the jheel under a tree, and no matter what they saw, they were not to be alarmed. After this they were told to come to him. Four men agreed to go, and do as the pilgrim had directed. The night was nearly over when a severe storm came on, and a light appeared in the heavens like that of the sun, and all else was darkened. While this was going on a form of frightful aspect appeared. It had the head of an elephant, neck like a camel, with long ears, and wings at its sides. "*Shutur Ghamza* (or full of wicked deceit) appeared in the centre of the Motee Jheel; like a lion it went splashing about the water with its snout on all sides, and when he came back on land, he leaped and flew to the eastward! Two of the party fainted with fright, the other two, who were sensible, went in a state of the greatest alarm to the Shah Sahib, and told him of all they had seen. The Shah Sahib replied,—“Welcome, it is well that this evil spirit (fever) has left the city, and gone to the east; that it was its usual custom to do what they described it had done before leaving a place, &c., &c.” and then the Shah read over, or breathed on some water, which he gave them to drink; which done, all their alarm was at an end, and their hearts at ease. They told the Shah how their two companions had fainted at the Motee Jheel, and he took up some earth from the ground, told them to go to the frightened men, and standing near them say,—“*Ba-tasadduk habil mukhtar na raha larza na raha bukhar, jo kulma tanjib parha woh balai sa mahfuz raha.*” (By the giving of alms the chosen one is all powerful—neither fear nor fever will remain; he who in good faith reads the *kalma* will alone be protected from the evil spirit.”) After repeating which he told them to throw the earth on them and they would revive; and when they bathed in the river they would come to their senses. He also said,—“Whenever you hear of any one afflicted with fever, in the early morning take the dust from the house of God, repeat the *kalma*, and sprinkle the earth on the sick ones—fever will never approach them, and those who are sick will recover. The people acted according to the directions given, and the disease left them.” The



writer here adds,—“ Verily, the words of excellence from one who is perfect are of rare value ; his thoughts are ever on God : for here the words were scarcely spoken when fate did its work. It is not known what is pleasing of any one’s acts to God ; here the sense fails,—even the most learned and wise are here perplexed.”

The *Oordoo Muir Gazette* of the 13th of July opens with an article upon the education of females in India.

Under the heading “ Cabul,” the following appears :—  
 “ Reliable intelligence from Cabul is to the effect that the Ameer has possessed himself of all the jagheers which have been given for cash. Up to the present time the revenue of the country has been collected half in grain, half in money ; but this custom is to be discontinued, and the whole of the revenues is to be collected in money. This arrangement has greatly displeased the people, and the Sirdar Futteh Mahomed Khan, who received the jagheers of Ufzal and Azim Khan, wishes to continue under the old system, but the Ameer will not hear of it, and has told them to consider themselves as no more than the hakims of that district, and are not to trouble themselves about the money collections.”

The long drought in the districts of Orissa, which at one time threatened sad results, is noticed ; “ but,” it is added, “ rain fell at last, when the price of grain fell, and sickness disappeared,” &c.

The *Dubdaba Secundree* of the 10th of July mentions that the case of the ex-Chief of Tonk is about to come on in appeal in England. The writer feels sure that the real points of the case will be readily understood by the administrators of justice in England, and the “ tyranny exercised over the Nawab in his innocence will lead them to make a name throughout the world by their treatment of the case.” Here the writer points out the innocence of the Nawab, the biassed, or one-sided enquiry instituted, and the many other defects of the case, which he says are so clear that much interest will



not be required to guide the Judges to a proper decision ; "for," he adds, "when the son of the Nawab was pronounced a minor, and under age, the while the hair grew upon his face, and he was the father of a child. With such a just Government, and before such just men, how could they have written this, and what can it mean? Independent of this, many one-sided arguments were used which we will make known in full. We are not alone in our wonder, but hundreds are wondering at the course pursued towards one who has always been an obedient and loyal Chief to Government; and whose case was settled without the accused and the accusers being brought face to face. How, we ask, was such a course permitted by a Government so just. But, acting upon the advice or counsel of the ruler of the country, no one can question their acts—no one can dare to breathe, much less speak. Of the Nawab's obedience to Government orders in this case, those one-sided enquirers wrote to Government, and even asked for troops, so as to make him appear guilty; whereas he at once obeyed the orders of Government and surrendered. This also is a strong point in his favour."

The *Sholatoor* of the 13th of July does not require special notice.

The *Nasseem Jounpore* of the 13th of July publishes the following under the heading "Jashn Sulateen." "On the 10th of June, the Hazrath Sultan-i-Alum Wajid Ali Shah, Bahadoor, held a fair at the Mutteea Boorj—having passed orders that all who attended the fair, whether men, women, or prostitutes, should appear in red clothing. The fair was held in the Royal Gardens, and some ten thousand persons, of both sexes and all classes, were present. Over the doorway was written the lines:—

*Agar firdaus bur ru-i-zamin ast,*

*Hamin ast, hamin ast, hamin ast.*

(If there is a Paradise on earth,

It is this, it is this, it is this!)



It is said that the scenes enacted at this fair are without precedence."

Referring to the crown of the late king of Abyssinia, it is said a diligent search was made for it, but without avail, and now it has become known that some officer of the city or temple of Jerusalem presented it to the King of Prussia, and by him it was sent at once to England to be presented to the Queen by Sir Robert Napier; and the King of Prussia is said to have discharged the person who gave him the crown for his fault. The editor of the *Lawrence Gazette* says, "he is sure that the Queen will make over the crown to the young Prince of Abyssinia after his education is completed, because such an act will be dictated by Her Majesty's kindness of heart."

The *Oudh Ukhbar* of the 13th of July, publishes an article headed "The Freedom of British Subjects," showing how surprised the King of Persia was at learning that English people were free—how he asked his Prime Minister if he the (king) was not master over all their lives, and the Prime Minister humbly answered in the affirmative, &c., &c. The writer then goes on to explain the meaning of the freedom of the subject in England,—how the law and the people's rights are respected by the highest in the land, and how even the Queen is guided by the representatives of the people in all matters affecting their interest and the interest of the State, &c., &c. He further goes on to say that if the highest officer goes wrong, the people can proclaim it through the medium of the public press; but it is provided that if any one is unjustly attacked, the accuser must prove the truth of his accusations or stand the consequences; but that the freedom of the press in England is looked upon as a great thing; and "the people have other kinds of freedom, so much so that they boast of being born free, and say that even the dust of England is so pure that when a man sets his foot on it he becomes free." The editor adds that it may be seen from the foregoing the amount of freedom English-



men possess; and that the people of Hindoostan, although they are subjects of the same Ruler, are humbled and restricted. "Their Governors and Councillors introduce any law they please, and the people have not the power to say a word against it. The first and great cause of this is that the carnal sensuality of the world resembles that of animals, inasmuch as that while one is being slaughtered, another is carelessly feeding. Secondly, the people of this country, who from ancient times have been subjected to oppression at the hands of their Princes, are unacquainted with the taste of this freedom," &c., &c. The writer goes on to say that when the East India Company commenced ruling the country, the reign of peace and comfort commenced; and that, although the same degree of freedom as exists in England is not apparent in India, still every one is in his own way free and happy, and not subjected to the tyranny displayed by the Kings of Persia, Teheran, and Khorasan, who did as they pleased, without reference to any body's rights, even to carrying off thousands of people after their victories, "who used to appear here and there in dense crowds, and be seen like salt in *attah*." He goes on to say,—"That the Hon'ble East India Company rescued them from their tyrannical masters; but that the people of this country are most ungrateful and thankless, and because a few laws were introduced, they became like wild animals, and took upon themselves to rebel; and that even if the originators of this rebellion were a few fearless ignorant men, still the effects of it have been felt throughout the country, and the result was the change of Government, and the taking over of the country by the Queen." The writer then points out the many advantages conferred upon the people; the introduction of Railways, Electric Telegraphs, &c., &c.; "and yet," he continues, "the foolish people set all this down to motives of self-interest on the part of Government." He goes on to say,— "Although from all these improvements we derive some benefit, still the Government has not carried out the terms of the Queen's Proclamation; for we have scarcely recovered our



senses, and the effects of the year after year of famine, when this general tax was introduced, which was never introduced by any native ruler, nor by the East India Company, even when the country, far and wide, was in a most flourishing condition. We say this, that to sit at home and get up all this wailing and idle talk is fruitless; there is a saying that "the mother will not feed her child until it cries;" the king may be kind and merciful, but can only redress our grievances when our cries reach him. We envy the freedom enjoyed by the people of England: let us then imitate them, and get our representatives into Parliament, when we feel sure that all the wrongs suffered by us will be redressed and removed; and the disgust and fear existing between the Hindoostanee and European will be lessened."

The writer next touches upon famine, its causes and effects. He says that notwithstanding all the progress made in the arts and sciences, and notwithstanding the great power of Government, nothing can be done to avert famine and save lakhs of lives. "The Rampore Nawab and other Chiefs have done all in their power towards this; but the Government, although it shakes about its hands and feet, will do nothing at the beginning to prevent such a misfortune. If the Government find fault with the rule of any Chief of Hind, it reproaches him at once, and perhaps, in the end, takes his country from him, because he does not look after his people as he ought; but in such times, when thousands of lives are involved, and people are dying of starvation, why does the Government not give freely a good round sum of money? The taxes of Hindoostan have been increased, and the result is doubtless the increase of England's wealth, consequently if two or four lakhs of rupees were expended on Hindoostan, how good it would be! One-twentieth part of the money expended on the education, &c., of the poor in England, Ireland, and Scotland, is not spent on Hindoostan," &c., &c. The writer goes on to assert that the poor of India, who give large sums of money and receive back but little, are not so



well off as they were in former times when everything was cheaper, and all sorts of property cash, "which goes out of it in a thousand ways, and the poor people of Hind in their simplicity and artlessness know nothing about it, but to give them no assistance in time of famine is a great hardship and wrong. When there was a famine in France, the king of himself purchased grain, and sold it cheap to the starving poor, content to suffer the loss in price out of his own pocket. If the Government of India would but give the people employment, and sell grain cheap to them, they would not be so distressed."

The *Nujm-ool Ukhbar* of the 14th of July, the *Mujma-ool Bharain* of the 15th, and the *Mofeed-ool Anam* of the same date, do not require special notice.

The *Khair Khwah Punjab* of the 15th of July publishes the following, which is designated "A frightful occurrence." The Judge of Futtehgurh was sitting in Court proceeding with the trial of some 18 dacoits, who were not under a strong guard in the Court, when a violent storm came on, and the room was so filled with dust that, what with it and the noise of the storm, nothing else could be heard. Taking advantage of this, the prisoners attacked the Police Guard, and beating them scattered them all on the ground. In a moment they went up to the roof of the Court, cut open the Judge's head, and, breaking the chairs of the Court, possessed themselves of the legs of them, and felled all the witnesses to the ground, some being so severely hurt as to be useless in giving evidence against them. After doing all this, these villains ran away. We are sure that they will be caught and punished.

The *Oordoo Delhi Gazette* of the 17th of July, the *Bhiddia Bilass* of the 3rd, the same paper of the 10th, and the *Mahwa Ukhbar* of the 14th, do not require special notice.

The *Noor-ool Ubsar* of the 15th of July, and the *Ukhar Alum* of the same date, are also void of subjects of interest to Government.



The *Punjabi Ubbhar* of the 16th of July published news from Bokhara to the effect that the Russians are again inclined to trouble the Shah, and have created great alarm amongst the Mahomedans. It is said that the king is expected to give an annual present in excess, which is difficult to accomplish, and most distasteful to him, &c. &c. The writer continues,—  
 "Our readers will remember that this has been going on for many months, and the balance cannot be furnished in any way. Independent of this, the Government is not good within the boundaries of Bokhara, and misrule of the worst kind prevails, notwithstanding the advice of Russian Officers; but the king is unable to do anything right, and the Russians have now been obliged to tell him, that until he organizes good arrangements for the Government of the country, and until he adopts some guarantee of the annual payment, security will be required to the extent of one of his daughters and one of his sons; and when confidence is completely restored, they will be returned to him. The king gave notice of this demand to the chief assembly, as well as to those of the city of Sher Subz, and has asked their counsel concerning another war; and, with this object in view, he has borrowed seven thousand *Sikha Tila* (gold pieces) from the Bokhara merchants, and preparations for war are progressing, it will not therefore be surprising if a battle takes place soon."

The *Juhvatore* of the 16th of July, alluding to the reward offered by Government to those officers who pass in the *push-too* language, says that it is a matter of surprise that the *push-too* language has not been before now included in the list of those officers are required to pass in their examinations, as it is a very necessary language. He adds,—“We are sorry that, except in Government printing presses, the publication of indiscriminate works is forbidden; one reason for this is that Hindoostanee presses are considered wealthy like these of England, or else at the time of framing the laws no note was taken of the editors in this country,” &c. &c. The writer goes on to say that the native presses in this country are not supported



by Hindoostanee favour or appreciation; but that they depend in great measure upon the patronage and aid afforded by Government, and when this is withdrawn, there is nothing left them but to close. "If it be said that in lieu of this the Government will extend some other benefit, for instance, in the purchasing of books published at such presses, then most certainly the favour will be great; but we cannot hope for this, because the object with which this decrease or reduction was made would not then be served," &c., &c. The writer concludes by expressing his opinion that this order is not right, or, if it is so, only under certain circumstances.

The *Allypore Institute Gazette* of the 16th of July alludes to the rapidity with which Turkey is "acquiring the more enlightened habits and modes of thought of the western nations of Europe."

Some remarks on the Entrance Course follow, in which the writer recommends that the compilers of two volumes of "English Selections for the study of Native Students," ensure correct spelling and punctuation, in order that native teachers, and their pupils may not be misled.

A copy of the regulations lately prescribed for the open examination of the Civil Service of India for 1870 is given.

The *Koh-i-Noor* of the 17th of July, the *Lawrence Gazette* of the 18th, and the *Rohilkund Ukhbar* of the 17th, do not require particular notice.

The *Jugat Samachar* of the 12th of July alludes to the establishment of a Lady's Club House at Lucknow, which the writer says is to be a place of meeting for ladies, for making known their wishes regarding newspapers and "*pushtazad*," and for the purpose of eating and drinking. The editor remarks that such institutions are numerous in England, and that now they are introduced into India. "If Hindoostanee men will also for their "*manorunjun*" get up such meetings, like the women of England, it would be well, as the women of England excel the men of this country in their efforts to promote good works."



The following Vernacular newspapers have been examined in this report, viz:—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.		WHEN RECEIVED.	
			1869.		1869.	
1	Neyar Akbar Ukhbar, ...	Bijnour, ...	July	8th	July	14th
2	Moofeed-ool Anam, ...	Futtehgurh, ...	"	8th	"	14th
3	Ukhbar Alum, ...	Meerut, ...	"	8th	"	14th
4	Unjiman Hind, ...	Lucknow, ...	"	10th	"	14th
5	Meerut Gazette, ...	Meerut, ...	"	10th	"	14th
6	Koh-i-Noor, ...	Lahore, ...	"	10th	"	14th
7	Rohilkund Ukhbar, ...	Moradabad, ...	"	10th	"	14th
8	Gwalior Gazette, ...	Gwalior, ...	"	4th	"	15th
9	Rahnoomai Punjab, ...	Sealkote, ...	"	9th	"	15th
10	Karnama Hind, ...	Lucknow, ...	"	12th	"	15th
11	Oordoo Muir Gazette, ...	Moozuffernuggur, ...	"	13th	"	15th
12	Dubdaba Sekundree, ...	Rampoor, ...	"	10th	"	16th
13	Shelatpur, ...	Cawnpoor, ...	"	13th	"	16th
14	Nusseem Jounpoor, ...	Jounpoor, ...	"	13th	"	16th
15	Oudh Ukhbar, ...	Lucknow, ...	"	13th	"	17th
16	Nujm-ool Ukhbar, ...	Meerut, ...	"	14th	"	17th
17	Mujma-ool Bharain, ...	Loodiana, ...	"	15th	"	17th
18	Moofeed-ool Anam, ...	Futtehgurh, ...	"	15th	"	17th
19	Khair Khwah Punjab, ...	Goojranwalla, ...	"	16th	"	17th
20	Oordoo Delhi Gazette, ...	Agra, ...	"	17th	"	17th
21	Bhiddia Bilass, ...	Jummoo, ...	"	3rd	"	18th
22	Ditto, ...	Ditto, ...	"	10th	"	18th
23	Malwa Ukhbar, ...	Indore, ...	"	14th	"	19th
24	Noor-ool Ubsar, ...	Allahabad, ...	"	15th	"	19th
25	Ukhbar Alum, ...	Meerut, ...	"	15th	"	19th
26	Punjabee Ukhbar, ...	Lahore, ...	"	16th	"	19th
27	Juluatoor, ...	Meerut, ...	"	16th	"	19th
28	Allygurh Institute Gazette, ...	Allygurh, ...	"	16th	"	19th
29	Koh-i-Noor, ...	Lahore, ...	"	17th	"	19th
30	Lawrence Gazette, ...	Meerut, ...	"	18th	"	19th
31	Rohilkund Ukhbar, ...	Moradabad, ...	"	17th	"	20th
32	Jagat Samachar, ...	Meerut, ...	"	12th	"	19th

N. B.—A file of the *Moofeed-Am*, published at Agra, from March to July, arrived too late for the last report of the month.

The *Neyar Rajisthan* has not been received for some time; and the *Zea-ool-Ukhbar* has been discontinued, being no longer published.

(True translation,)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

DELHI:

The 1st August, 1869.

Upper India.